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COMMUNICATIONS.

For the Western Recorder.

SIXTH ANNUAL REPORT
OF THE UTICA MATERNAL ASSOCIATION.

At the annual meeting held on the 30th ult. in this village, the following was presented and adopted as the Society's report:—

Another year has revolved, and brought us to the 6th anniversary of this Association. At its first formation, but eight mothers were present. Since that period, sixty have been induced to subscribe to the articles of our constitution; while the names of but three have been erased from our records by the hand of death.

What an engine of moral influence and power, if rightly exerted, is here presented to our consideration. Nearly sixty mothers, associated for one of the most delightful and important objects that can concentrate the efforts, and views, and feelings of Christians, in holy unison. By the blessing of God, some of our number have often been permitted to meet, during the past year, at our stated seasons of prayer; there to mingle our tears and supplications before his throne, who has kindly condescended to declare, that where two or three are met together in his name, there he is in the midst of them, to bless them. And have we not on such occasions often realised a present Deity? Have we not returned after such seasons, to our respective families, resolving that in the strength which God should supply, we would in future strive to become more devoted wives, and more faithful mothers? Have we not much occasion for gratitude on this anniversary, in taking a retrospective view of our proceedings the past year, to find that so much harmony and sisterly affection have characterised all our intercourse, and our mutual and various efforts to benefit each other. We have noticed with pleasure, that our quarterly meetings have been more fully attended than formerly; and we have been happy to find that the plan of bringing our children together on these occasions, has furnished to them, as well as to us, seasons of precious interest. We are also gratified to find that the children improve in selecting and repeating their scripture proofs.

At our quarterly meetings, the sum of $— has been paid into our treasury, during the last year. This money has been appropriated in part for the benefit of two young men, at different institutions, now in a course of study preparatory to the gospel ministry. The residue has been given to a widowed mother, belonging to our association, who needed pecuniary assistance. We have had the pleasure of circulating many copies of our constitution, and in consequence, the satisfaction of hearing that three or four similar institutions have been established the last year, with whom we hope to enjoy the pleasure and benefit of a correspondence.

While we have had occasion to render gratitude to God, for his goodness in preserving the lives of all the mothers belonging to this Association the past year, and especially in appearing for one of our dearest members, in raising her from a bed of languishing, it becomes our duty to notice the chastising hand of Providence, in taking from our Association two lovely sisters, daughters of one of our members, who were bright examples of piety, and actively engaged in labouring for Christ. But blessed be God, we have not been called to mourn over those who had no hope. Their cheerful hope in view of death, and their anticipations of glory and immortality in those mansions which Christ has gone to prepare for those who love him, furnish fresh testimony to the power and preciousness of that faith, which is the substance of things hoped for, and the evidence of things not seen.

While we have reason to believe that much precious seed has been sown in the hearts of our children, the past year, have we not much occasion to mourn the suspension of those divine influences, which can alone give efficacy to the means employed; which alone can translate our precious children from the kingdom of darkness to the kingdom of light? We do consider it a token for good, that mothers belonging to this Association, are united in the belief that our children, as soon as they are born, are fit subjects for the renovating and sanctifying energies of the Holy Ghost, and that they appear more and more engaged in the diligent use of those means which God has appointed, for the conversion of souls that are committed to their care. As it is impossible for us to say how early their characters may be formed, and their accounts sealed up for the judgment, shall we—can we give ourselves rest or ease, till Christ, the hope of glory, is formed in the hearts of all our offspring, that are able to discern their right hand from their left. What an impulse has recently been given to our hearts, by beholding one of the dear children of this Association apparently on the very brink of eternity, without the cheering consolation of an interest in Christ. But God has in great mercy interposed; and may we not hope this precious child has, in answer to prayer, been reprieved from an early grave? The shaft of death has been turned aside. But oh, who can tell but that some of our dear ones may be the victims of a more certain aim—of a more deadly blow. Oh, may He who holds the hearts and the destinies of all in his hands, speedily appear and take from us our hearts, of unbelief, help us to detach our affections from the perishable things of time, and bring us by the power of faith, into the bonds of that covenant which is well ordered in all things and sure.

In conclusion, the Directors would respectfully suggest the enquiry, whether it may not be the duty of this Association to take suitable measures to increase the number of its members, and to induce the formation of similar associations in other places. Were all the pious mothers in every congregation associated, for the purpose of promoting their own personal devotedness to Christ, exhorting each other to greater fidelity in the discharge of maternal duty, and of securing to their children the benefit of their influence and prayers; might we not hope that most, if not all, the dear children would soon be known as the lambs of Christ's flock, be evidently sanctified by the Spirit, and be made vessels of mercy, prepared for the Master's use?

For this let us all unitedly labour; for this let us habitually, fervently, and perseveringly pray.

In behalf of the Association.

For the Western Recorder.

THOUGHTS ON DIVINE SOVEREIGNTY.

I love to contemplate the glorious doctrine of the divine sovereignty, Mr. Editor, in close, intimate connection with the unspeakable goodness of God. Aside from this connection, there is nothing inviting, or lovely, or that is truly glorious, in the idea of sovereignty; but on the contrary, something which is repulsive and dreadful. Sinners are prone to entertain this abstract view of the doctrine; and not unfrequently, I suspect, they are encouraged in this view by the partial, dry, and systematic manner in which the doctrine is so often presented.

I am not about to suppose, that sinners would patiently embrace this doctrine, if it were to be presented in the most unexceptionable point of light. The carnal mind is too deeply depraved for this. It will never be brought to yield its cordial assent to any doctrine, which, like this, lays the axe at the root of the whole principle of selfishness.

But, on the other hand, is it not very possible that the doctrine might be so presented, as to gain, in a far greater number of instances than it usually has done in late years, a strong hold upon the understanding and the conscience of the unregenerate, till it should produce the conviction of total dependence, in connection with that of personal guilt and danger and resposibility? For my part, I do not feel competent to answer this question. I would only propose it for the consideration of others. Its importance cannot for a moment be doubted. Any person, who, in view of this subject, will read attentively the ninth chapter of Romans, will see the use of this doctrine in the christian scheme, and at the same time be led to admire the apostolic manner of presenting it. Nor would I diminish one iota from this plain, pointed manner of presentation. Let the naked truth be told, and told plainly too, whether the people will hear or forbear. I am opposed to every thing like fashionable modification or concealment. Be this far from the preacher of righteousness. Let him use the sword of the Spirit freely, nakedly, and fearlessly, if he would rid his garments of the blood of souls. The greatest danger, perhaps, is that in most instances he will fail to do this; that he will sheath the sword, blunt its point, hang it with garlands, brandish it in the air, or draw back his hand just at the moment of presentation. Thousands and tens of thousands, no doubt, have perished under such deceitful management as this.

Yet after all, there is such a thing as rightly dividing the word of God; and when I hear a whole hour's declamation, on the mere abstract point of sovereignty, disconnected from any distinct and clear and forcible exhibitions of the unspeakable goodness of God; and especially where the presentation of the doctrine is in a tone and manner which indicates more of an earthliness of daring than of a heavenly boldness; more of oratorical vehemence, than of the vehemence which arises from spirituality of mind; more of the pungent energy of the stern logician, than of the energy which co-exists with the tenderness of a praying spirit; when I see these things, Mr. Editor, things which have often been, my heart is pained within me, and I am ready to say, this is certainly a fault which verges towards the opposite extreme. If the former slays its tens of thousands, the latter slays at least its thousands, and it is high time for it to be corrected.

Am I wrong in this suggestion? If so, let me also be corrected, and that with an unsparing hand; for I think that I adore the doctrine of the divine sovereignty, and would be cautious of doing any thing which could operate as an abuse of it.

Your's, &c. A HEARER.

DEATH OF LUTHER.

Thus matters proceeded till the seventeenth of February, Luther at all proper times applying himself to business, eating and sleeping well, and being very cheerful in his conversation. On that day, his friends, perceiving more repose to be desirable for him, persuaded him to keep quiet in his study, which he did, frequently walking up and down, in an undress, but conversing with animation. "From time to time," says Justice Joanas, "he would stop, and looking out at the window, in that attitude (as his custom was) address fervent prayers to God, so that I and Cœlius, who were in the room with him, could not but perceive it; and then he would say, "I was born and baptised here at Eisleben. What if I should remain or even die here?" Another of his friends, Razeberg, the elector's physician, has preserved one of the prayers, as it would seem, which he thus offered while walking up and down in his study. It is in the following terms, principally referring to the religious interests of his native country:—"O Lord God, heavenly Father, I call upon thee in the name of thy most dearly beloved son, Jesus Christ, imploring that, according to thy promise, and for the glory of thy name, thou wouldst most graciously hear the prayers which I offer up unto thee, beseeching thee, that as thou hast of thy mercy and boundless goodness discovered to me the great apostacy and blindness of the Pope, before the day of thy last advent, which is at hand, and is to succeed that diffusion of the light of the gospel which now dawns upon the world, so thou wouldst graciously preserve the church of my beloved country in the acknowledgment of the truth, and the unwavering confession of thy uncorrupted word, without failing, even to the end; that the whole world may know that thou hast sent me for this very purpose. Even so, O, most blessed Lord God! Amen and amen!"

Though, however, Luther passed the day in his study, he did not choose to sup there, but in the large dining room; observing, that "to be solitary did not help the spirits." During supper, he quoted and made observation on many interesting passages of scripture. The conversation also happening to turn on the question, whether the righteous would recognise those who had been their friends on earth, in a future state of blessedness, he gave his opinion decidedly in the affirmative. In the course of more ordinary conversation, he remarked, "If I can but establish peace among the counts, the rulers of my country, I will then go home, lay myself down in my coffin, and give my body for food to the worms."

Before supper he had complained of a pain in the chest, to which he was subject. It was, however, relieved by warm applications. After supper it returned; but he would not have medical aid called in, but about nine o'clock laid down on a couch and fell asleep. He awoke as the clock struck ten, and desired that those about him would retire to rest. When led into his chamber he said, "I go to rest with God;" and repeated the words of the Psalm, "Into thy hands I commend my spirit, &c.;" and stretching out his hand to bid all good night, he added, "Pray for the cause of God." He then went to bed; but about one o'clock he awoke Jonas and another who slept in the room with him, desired that a fire might be made in his study, and exclaimed, "Oh God! how ill I am! I suffer dreadful oppression in my chest; I shall certainly die at Eisleben!" He then removed into his study without requiring assistance, and again repeating, "Into thy hands I commend my spirit!" He walked backwards and forwards, and desired to have warm clothes brought him. In the mean time his physicians were sent for, as also Count Albert, who presently came with his countess. All Luther's friends and his sons were now collected about him; medicines were given him, and he seemed somewhat relieved; and having laid down on a couch he fell into a perspiration. This gave encouragement to some present; but he said, "It is a cold sweat, the fore-runner of death: I shall yield up my spirit." He then began to pray, nearly in these words:—"O eternal and merciful God, my heavenly Father, Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy son Jesus Christ; in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the Pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! O heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I assuredly that I shall dwell with thee for ever, and that none can pluck me out of thy hands!" He then thrice again repeated the words, "Into thy hands I commend my spirit!" "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that verse of the sixty-eighth Psalm, "Our God is the God of whom cometh salvation: God is the Lord by whom we escape death." He then became silent, and his powers began to fail him; but when several present addressed him, "Reverend father, you die in the constant confession of Christ and his doctrine, which you have preached?" He distinctly answered, "Yes," and spoke no more; but about a quarter of an hour afterwards, between two and three o'clock in the morning "with his hands clasped together, and without a finger or a feature being disturbed, gently breathed his last."—*Scott's History.*

SUTTEES OF JUGGERNAUT.

At the anniversary of the Church Missionary Society, in London, Mr. H. F. Buxton, member of Parliament, said:—

There was another indirect effect of missions to which he would briefly advert. He was sure they must all have united in the satisfaction expressed in the report at the abolition of suttees in India. Had it not been for Missionary Societies, that subject would in all probably have been altogether unknown. It was the sermons of his excellent friend, Mr. Pratt, who spoke upon and reiterated the subject in the ears of his audience almost every Sabbath, together with the pages of the *Monthly Reporter*, that led him, (Mr. B.), to discover what appeared to him a strange fact, namely, that the British government tolerated human sacrifices in India; and that, in point of fact, several hundred females were consigned to death, under the eye and under the auspices of the British police. That was a circumstance which appeared to him most monstrous and revolting. He recollected that the consummation of the cruelties of the heathen was, on more than one occasion, summed up in this, that they passed their children through the fire, in sacrifice to their false gods. He recollected that the Romans, (heathens as they were), wherever the valour of their arms carried them, there they suppressed human sacrifices; and yet, christian Britain permitted such atrocities to exist. He was never more startled in his life, than at an observation made that day; namely, that the British people were the most cowardly upon the face of the earth; but when he came to reflect, he found it was too true.—The British people are as brave as a lion in some things, and as cowardly as a lamb in others. England was brave enough in India, when a revenue was to be collected. On one occasion, there was an assessment of £30 due from the god, Juggernaut. The British agent demanded the money, and demanded it in vain, and at length took possession of the god. The priests were infuriated at such an act of impiety, and threatened him that the earth should open its mouth and swallow up such a monster of wickedness. He braved the earthquake; and then the priests ascended the ramparts of the temple, and threatened to throw themselves down; to which the agent replied, that he could not find in his instructions any order to prevent them from so doing; but he had instructions to collect the revenue, and ultimately the revenue was paid. No one could say that the British nation wanted courage in that particular. The honourable gentleman then read a document which he had received from India, giving an account of the burning of a Brahmin's widow, who twice made her escape from the funeral pile, and, under the promise of carrying her home, was inveigled to place herself in a sheet, when she was immediately carried back to the pile, and making a struggle again to escape, one of Brahmins nearly severed her head from her body by a sword, and thus she was liberated from her sufferings. He (Mr. B.) would not cast reproach upon any man for having permitted such iniquitous proceedings; the time had not then arrived for suppressing them, but Lord William Bentinck had put an end to such atrocious enormities. He had received a communication from India, enclosing a copy of the regulations. They had been received there with the most marked approbation, and already several suttees had been prevented in the neighbourhood of Calcutta.

Mr. Poynder wished to offer a remark, though it might not be strictly in order, in relation to what had been noticed of the result of his motion on the suttees, in the court of proprietors at the East-India house. No one could rejoice more unfeignedly than himself at that result of many years efforts; but he desired to say, in the face of the British public, that it had not been effected without the prayers of the people of God, and without the prayers of the Church Missionary Society, and especially of the baptist missionaries at Serampore. He desired to ascribe the suppression of the suttees in India not to his own puny and unworthy efforts, but to the blessing and mercy of God.—Lord William Bentinck had been bold enough, and just enough, to act upon the convictions produced in his mind by the evidence laid before him; but he could have been led to act thus only by the grace and blessing of God. The result of these efforts for the suppression of the suttees, should afford encouragement to all who desired to produce great effects, and especially in reference to idolatrous India. There was another gigantic evil there, Juggernaut; that must be put down, and by God's grace and blessing it should come down. If no one more worthy and more able than himself could be found to undertake the task of urging that upon the company and the government, he would do so, and he would not rest till an end had been put to those superstitions and cruelties that now exist in India.

THE GOSPEL FRIENDLY TO LIBERTY.

Mr. H. F. Buxton, at the anniversary of the Church Missionary Society in London, said:—

While all agreed as to the direct benefit which flowed from missionary exertions, he could not but most cordially agree in opinion with a venerable prelate who had left the room, that the indirect benefits resulting from an institution of this kind, were almost equally grand. That venerable prelate had spoken of the indirect benefit in this country; and he, Mr. B. wished to call the attention of the meeting to the indirect benefit of missions upon other and less happy nations than England. He had an opportunity of knowing the fact, that men who have been sent out by missionary societies from England, and who went forth with no other direct purpose than that of preaching the gospel, had found themselves in a situation in which they became the enemies of oppression, and the advocates and champions of the oppressed. A remarkable circumstance of this kind had occurred in Southern Africa. The natives of that country had been divided into two classes, the tame Hottentots, as they were called, and the wild.—The tame Hottentots were the slaves of England. They had been exposed to all the physical sufferings, and what was ten thousand times worse, to all the mental degradation which slavery never failed to inflict.—But the wild Hottentots were a body of men who never would submit to slavery. They were said to be like wild beasts in their character, & like wild beasts they were hunted; but for his part he owned, that he called them wise & brave men, in preferring every hardship and danger, and even death, rather than expose themselves to the miseries of slavery. The most barbarous cruelties had been inflicted on these men. That they were a nation of rebels, he did not deny; but who made them so? Christian men stole their country and their cattle, and drove them to desperation, but they could not drive them to slavery. Under those unhappy and miserable circumstances, a man of no ordinary talents, and no ordinary resolution, was sent out by another society to Africa, Rev. Dr. Philip. When he arrived there, he soon found that there was no opening among those sons of oppression and carnage for the gentle tenets of christianity, that the system must be altered, that justice must be done, before proselytes could be made. He (Dr. P.) boldly stated his views; he returned to this country, and was equally bold in developing his plans, and the result was, that Parliament passed a unanimous resolution emancipating these persons, entirely placing them under the same administration of the law as Europeans; in point of fact, giving at once the full blessings of the British constitution to the most miserable, the most abject, and the most oppressed of the sons of men. That was the indirect effect of missionary institutions. One gentleman had that day spoken of making compensation to the negro population for their bodily sufferings, by giving them spiritual advantages.—He (Mr. B.) was sorry to be under the necessity of telling that meeting, that in these days of liberality, when the legislature had emancipated the Catholics, and when it was emancipating the Jews, christian and protestant ministers were forced into dungeons and to death in British colonies for the performance of their duty. The methodist mission had suffered a great deal in Jamaica. They went there to teach the negroes. By the law of the island, and the custom of the country, the negro was the servant of his master, from the dawn of the day to the setting of the sun, and no encroachments could be made upon that time. Well, then, if the negro was to be taught, it must be between sun-set and sun-rise. Then came an edict from the colonial assembly, prohibiting the missionaries from teaching the negroes between sun-set and sun-rise. The missionaries resisted that edict, and one of them, Mr. Grindall, was committed to prison, to the horrors of a West-Indian dungeon, and there he died. A second missionary was confined there, and suffered materially; and a third, who was confined, had returned to this country with impaired health and constitution. He had heard, however, from indubitable authority, that both the societies and the missionaries were determined to act as under those perilous circumstances they ought to act; they had determined to brave the storm, and still to go on; and if it were necessary to be martyrs in the cause, he knew that some of them would lose their lives; and the consequence of that would be the rousing of the people of England, who would not permit those persecutions to be continued.

HOW TO EXTRACT THE POISON FROM RICHES.

The following recipe, furnished by Wesley, many years ago, is heartily recommended to all who are rich, or are desirous of becoming so. No doubt it would work wonders with those professors of religion, who are willing to "wax fat" in temporal things, at the expense of leanness of the soul. The article is found in Southey's Life of Wesley:—

I fear, wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world, in all its branches. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this; this continual decay of pure religion? We ought not to prevent people from being diligent and frugal; we *must* exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich. What way, then, can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who *gain* all they can, and *save* all they can, will likewise *give* all they can, then the more they gain the more they grow in grace, and the more treasure they will lay up in heaven.

Wesley had a heart to practice the advice which he gave. He dwelt upon it with great earnestness in one of his last sermons, a few months only before his death. "After you have gained all you can," said he, "and saved all you can, wanting for nothing, spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life, or for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. *Hoard nothing.* Lay up no treasure on earth; *give all you can*, that is all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches. After having served you between 60 and 70 years, with dim eyes, shaking hands, and tottering feet, I give this advice before I sink into the dust. I am pained for you that are rich in this world. You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to GOD? If not, you certainly rob God of that three hundred. You who receive two hundred, and spend but one, do you give God the other hundred? If not, you rob him of just so much. "Nay, may I not do what I will with my own?" Here lies the ground of your mistake. It is not your *own*. It cannot be, unless you are a lord of heaven and earth. "However, I must provide for my children." Certainly; but how? By making them rich? Then you will probably make them heathens, as some of you have done already. Secure them enough to live on; not in *idleness* and *luxury*, but by *honest industry*. And if you have no children, upon what scriptural or rational principle can you leave a groat behind you more than will bury you? Oh! leave nothing behind you! Lend it, lend it all unto the Lord, and it shall be paid unto you again. Haste, haste, my brethren, haste lest you be called away before you have settled what you have on this security. When this is done you may boldly say, "Now I have nothing to do but to die! Father, into thy hands I commend my spirit! Come, Lord Jesus, come quickly!"

"*Secure them enough to live on,*" &c. This direction is more applicable to Britain, where livings are hereditary, than in this country, where every one may help himself.

From the Evangelist.

THE STRUGGLE.

We hear much about a *struggle*, or conflict, that is expected soon to assume a critical form, between the friends of Christ and his enemies. There are certain circumstances, however, which do not seem to be satisfactorily explained under this view of the subject.

1. We find a certain portion of the professed disciples of Christ maintaining, that it is the duty of all who wish to be considered Christians, to obey his commands, and especially to cause the gospel to be speedily preached to every creature; and that Christians are bound to *do all they can* for this object, by giving their money, their labour, their study, and their prayers. We find another large portion strenuously insisting that it is not necessary to do so much for missions, and that their time must be employed in making money, and their money must be laid up for their families. Here then is a *struggle*, one party endeavouring to get *all* the money for the spread of religion, and the other endeavouring to keep it *all* for the aggrandisement of their families. Is this a struggle between the friends of Christ and his enemies?

2. We find a certain portion of the professors holding the doctrine, that it is the duty of every Christian to abandon the use of ardent spirit, and insisting that the temperate drinkers, by their example and influence, beguile the weak into a snare, and bind the chains of appetite upon the intemperate. And they are forming societies, and holding meetings, and circulating tracts, and offering premiums for essays, and obtaining resolutions of public bodies, and employing every fair means, to array not only conscience, but public sentiment, against the indulgence and the traffic in ardent spirits. We find another large portion strenuously insisting, that ardent spirit is one of the good creatures of God, for which they ought to feel thankful, and that they are in duty bound to drink a little to render due homage to the Almighty. At any rate, they love it, and drink they will, right or wrong. These "rum-drinking Christians" are exceedingly uneasy because they cannot make the cold water people drink their stuff; and they call it persecution that it cannot be any longer reputable to be a drinker. Many of them also deal in the article, and have a large capital invested in distilleries and stores. They say it is their living, and a living they must have, and their consciences do not reproach them. All this does not seem to make any impression on the other side; but they go right on, and are determined, if they can, to *persuade* all the people not to buy the liquor out of which their brethren are endeavouring to make a living. If they succeed, all the liquor sellers and all the distillers, who depend upon this business for a livelihood, (and no others pretend to apologise for it), must become bankrupts, and come upon the town for support. This struggle is therefore for dear life. It is vital. It admits of no compromise. Are both parties on one side, and that the side of the Lord Jesus Christ?

3. There is one other bone of contention which I will mention. It is respecting the observance of the Sabbath day. There is a pretty formidable and zealous party among professors, who insist upon it that the Sabbath ought to be kept holy, and that attention to secular concerns on that day, by working, writing, reading secular news, going or sending to the post-office, journeying in boats or stages, and the like, are all wrong. And they have formed a "General Union to promote the observance of the Sabbath," and are employing books, pamphlets, newspapers, and sermons, to produce in the public mind a sense of their obligation to obey the commandment of God, and remember the Sabbath day to keep it holy. A large party, on the other hand, occupy different ground. They say, by their practice at least, that the Sabbath day is not so much differ-

ent from other days; that when they want to be at home with their families, it is proper for them to ride ten or fifteen miles after meeting; that if they are on board a stage, or a steam-boat, or a canal boat, which runs on the Sabbath, it is right for them to go on, rather than lose their passage; and that if they are travelling, and it will cost them two dollars to put up till after the Sabbath, they ought to go on, especially as they mean to put twenty-five cents, instead of six, into the missionary box at the next monthly concert, showing conclusively that a Sabbath day is not worth so much as two dollars in their estimation, and that they would sell a whole year's Sabbaths for a hundred dollars; and if they are concerned in a ship, or a ferry boat, or a public garden, or a stage, or a corporation having no soul, which breaks the Sabbath, it answers every purpose of saving their consciences, to have a partner in the concern who cares nothing about the Sabbath. And they will struggle desperately to maintain, that they are just as good Christians as those who keep the Sabbath. I could mention several other struggles, but these may serve as a specimen. Is this a struggle in which Christ is neutral, and as willing one side should be established as the other, and as well pleased with one as the other?

I confess I feel a great deal more interest in this struggle, than in the conflict with infidelity; first, because it comes so much nearer home, and secondly, because I think it is going to be much sooner decided. It is plain, from both prophecy and the signs of the times, that God is about to prepare his church for a successful effort for the conversion of the world. And it is equally plain that this cannot be, until this struggle is ended. It is impossible that these two classes of professors can go on together in such times. God knows perfectly well, which sort of professors are the most fit instruments for the conversion of the world. And I have no doubt that he will soon take such measures, that there shall be but one sort in the church. What these measures shall be is a secret, which human weakness ought not even to conjecture. They will be such as are becoming for infinite wisdom and goodness. And they will be effectual. This great struggle *among professors of religion*, about giving money for the extension of the gospel, and about renouncing rum, and about keeping the Sabbath day holy, will come to a crisis, and be settled for ever; and one sort will either become merged in the other, or go off to the world, or be removed. And there will remain only that description of christian professors, whom God will think suitable to employ in the conversion of the world. Which will it be, the money-giving, or the money-hoarding, the rum-abhorring, or the rum-drinking, the Sabbath-keeping, or the Sabbath-breaking? Which will it be? EARNEST.

PREACHING THE LAW.

The importance of preaching the law in a most pointed manner, as a preparative for the reception of the gospel, is well set forth by a correspondent of the Evangelist. We give the following extract:—

The most prominent human agency to be exerted in promoting revivals of religion, is the preaching of the gospel. In doing this, it is vastly important, in the

1st place, that the excellence of GOD'S LAW *so much insisted on* in the gospel should be *much and clearly* held up to view. It ought to be well understood by preachers and by hearers, that the law summarily comprehended in the decalogue, is as binding upon the consciences of men now, as ever it was. Those who neglect to preach the law on account of its strictness and severity, ought to know that it *is now*, as it ever has been, the sinner's rule of duty; and that the knowledge of this law *is now*, as it ever has been, indispensable to his conviction and conversion. Without the *law*, indeed, it is impossible that the gospel should be properly understood. The gospel is a remedy; and in the very nature of things, it is impossible to have correct and intelligent views of a remedy, without some previous and correct knowledge of the disease for which it is designed. *That* preaching then, which does not insist *much* on the excellence and righteousness of the *law*, is wide from the mark, and is likely to defeat the very design of the gospel, which, as much as the law, maintains that all God's requirements are holy, just and good.

Some men object to such preaching as dwells much upon the holiness and strictness of the law, on the ground of its unprofitableness to sinners; but depend upon it, such persons, to say the least, are superficial theologians, and strangers to revivals of religion.

Some preachers, and some hearers too, seem to entertain the idea, that since the commencement of the gospel dispensation, the law is not as binding upon sinners as it once was; that its strictness is, at least in some measure, done away. Christ anticipated such abuses of the gospel when he uttered that memorable declaration, "Think not that I am come to destroy the law; I am not come to destroy, but to fulfil. Sooner shall heaven and earth pass away, than one jot or title of the law fail to be fulfilled."

Sinners ought in effect to be told every Sabbath, that God is as much determined now as he ever was, to sustain his law in every particular. If you would use the *direct* means of promoting revivals, teach sinners their obligation to keep the WHOLE LAW OF GOD, as strictly and as holily, as the purest angel before the throne keeps it. Every preacher, who would be constantly surrounded with anxious sinners, should dwell much upon the truth, that Christ did not come into this world because he thought the law of God was too strict; neither did he come to take the sinner's part against God, or to stand between him and the law, or abate its requirements. Some persons seem to entertain the strange idea, that Christ is more merciful, and more willing to save sinners than God the Father; but such a thought ought not to be indulged for a moment. Christ is as jealous for the honour of the law and the support of God's government as the Father is. He would sooner see every sinner in this world go down to the pit, than see the law fail to be carried out in every particular, and in all its strictness. If ministers would see revivals in their congregations, they must repeat these things until sinners understand and feel them.

Is not the catholic religion unfavourable to the suppression of crimes? Witness the following statement, from the London Globe:—

MURDERS IN ENGLAND AND SPAIN.

According to a return published in the Madrid Gazette, of November, 1827, (and in this return no account from Arragon or Valencia, two very important tribunals, was to be found), it appears that in the previous year, there were 1,223 murders in Spain, and 1,773 attempts at murder, for which criminals received sentence in the Spanish courts. In 1826 and 1827, there were 74 convictions (37 per year) for similar crimes in England, (including Wales), the population of which is just the same as that of Spain. Then, for every individual convicted of these crimes in England, there were 81 in Spain; yet in Spain it is notorious that a great proportion of all such criminals go unpunished and untried.

TEMPERANCE.

From the Journal of Humanity.

"EXCEPT AS A MEDICINE."

We find in the Western Temperance Journal, a letter from Dr. W. B. Chipley, of Bethel, Clermont co. Ohio, from which we are happy to make the following extract:—

"As yet, Sir, I have never been enabled to ascertain upon what data men have at any time come to the conclusion, that the use of ardent spirit has the least tendency to protect the body from the action of those atmospheric poisons, to which we are exposed in this section of country; neither do I believe spirituous liquors to be a preventive against the diseases of any one climate more than another.

"Facts, however, which have fallen within the sphere of my observation, (and facts are the best possible evidence), have firmly convinced me, that the use of any powerful stimulus, and particularly of ardent spirit, powerfully disposes the system to the action of marsh malaria or atmospheric poisons.

"So far as I have been able to observe diseases, in all their various grades, complexions, violence, and mortal tendency, I have never met with a single instance, in any period of disease, in which the safety of the patient involved the necessity of administering ardent spirit. Cases, however, have come within my knowledge, in which patients have suffered irreparable injury from them; and when they were administered by those, who of all others should have been best qualified to distinguish diseases and administer the proper remedies.

"I am well convinced that ardent spirit is rapidly falling into disuse, with the most respectable of the profession, in the treatment of diseases. And further, I assert without fear of well grounded contradiction, that typhus fever and diseases of general debility, have for some years past been the general companions of those only of our own profession, who drink ardent spirit to more purpose than they study physiology, patholgy and the therapeutics."

DRUNKENNESS.

Lord Chief Justice Hale, nearly two centuries ago, remarked—"The places of judication, which I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and by a due observation, I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other great enormities that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking, or of a tavern and ale house meeting." Judge Rush, in a charge to the Pennsylvania grand jury, nearly echos to this:—"I declare in this public manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put upon his trial that it did not originate in drunkenness; and but few instances of trials for murder where the crime did not spring from the same unhappy cause."

Fourth of July.—We are informed (says the Geneva Gazette) that no ardent spirits were placed on the dinner table, at the celebration in this village on Monday, and that on the cloth being removed, a large portion of the company used lemonade or cold water, instead of wine, in drinking the toasts. Much credit is due to the committee of arrangements, for their determination to innovate upon the long established custom of spreading the table, on these occasions, with bottles of liquid poison. When the great cause of temperance reform is sustained by gentlemen of the character and respectability of those composing our committee of arrangements, seconded by the numerous company who participated in the festivities of the day, then indeed may we reckon that the period is not distant, when the vice of drunkenness shall no more be known in our land. Then may we with truth exclaim, "*Hail, Columbia, happy land!*"

INTELLIGENCE.

PALESTINE MISSION.

The following letter, which has just come to hand, from Rev. Mr. Dwight, will be read with feelings of no ordinary interest by the friends of missions. Those especially who are acquainted with the writer, who know his moderation, his sound practical sense, his knowledge of the world, and above all his truly pious, enlarged and consistent views of the interests of vital religion, will readily perceive that his remarks relative to the catholic religion are entitled to great weight. They correspond entirely with our own sentiments:—

SMYRNA, *March* 29, 1830.

My dear Brother in Christ—You see from this date I am in a city where one of the seven churches of Asia was located. Every thing around me is new and interesting; for though I have read of Turkey and of Smyrna an hundred times, still I never formed a correct idea of the appearance of this country and people. The population of this city is variously estimated, from 75,000 to 150,000. No correct statement, however, can be made on this subject, as the Turks never take a census. It is much easier to name the different classes of the population, than to give their numbers. Probably no city in the world contains so great variety. Here are Turks, Greeks, Armenians, Persians, French, Italians, Dutch, English, and Americans; and people of the Mahomedan, Greek, Armenian, Jewish, catholic, and protestant faith. Probably no city on the shores of the Mediterranean offers such facilities for missionary efforts. Mr. Brewer has recently opened a school here for Greek girls, and already he has been obliged to turn away many applicants, for want of means extensive enough to embrace all who apply. He has at present sixty in his school, and from what I can learn, I should think his establishment was exciting much interest. The Roman catholic priests here have already issued their bull against this school; but some catholic children still attend.

I took up my pen at this time, for the special purpose of saying something to you in reference to the Roman catholic church.—Before I left the United States, I recollect to have heard the sentiment advanced, that this church is not as corrupt as it was some centuries ago; and that in the United States especially, little is to be apprehended from its advancement. Indeed, I know it to be a fact, that many Christians of protestant denominations have actually given their money to aid in building Roman catholic churches in our own country! I must think that such individuals are wholly unconscious of what they are doing. What! shall it be said, that while missionaries abroad find in the catholic church by far the most appalling of all obstacles to the progress of their work; while that church is watching them with an eagle eye, and inventing every possible method to paralyse their influence, and threatening their very existence; shall it be said that Christians at home are lending their aid to strengthen and support this very church! I hope, sir, you will lift up your voice on this subject; and if any are deceived, do exert all your influence to convince them of their error. It is a mistaken notion that the Roman catholic religion is not so corrupt as it used to be. Perhaps it has undergone some modifications in its first introduction into the United States; but let the people know that these modifications are only temporary. The Pope is still at the head, and the whole system of the church is essentially the same that it was when Luther lifted up his voice and protested against its abominations. In Malta, you know, the catholic is the dominant religion. I wish that the Christians in America, who are so liberal in their feelings towards this sect, could see what I have seen in Malta. In the first place, the churches are full of images, notwithstanding the most explicit declaration of God's will on that subject in the second commandment. Images are also often found at the corners of streets, and in public places. The host (i. e. the sacramental bread and wine) is worshipped as God. I have seen it carried through the streets in great splendour, by priests dressed in white, with red vandykes, and bareheaded, who were singing most hideously. The procession was preceded by one who carried a red waving banner, and surrounded with boys carrying lighted lanterns at midday, and followed by a band of deluded females. A bell was kept ringing, to warn the people of their approach; and then every body must uncover the head and kneel. I have seen the streets full of people, kneeling before this god, as far as vision could extend.

You have heard of catholic indulgences. I have seen the most public proclamation of this on the very front of their churches. On the door of one church, I saw a small board hung out as a sign, with the Italian inscription, "*Plenaria indulgenza*," *plenary indulgence*. On another, in the most public street in the city of Valetta, the following inscription in Latin, cut in the solid stone over the door—"*Plenaria indulgentia, quotidiana, perpetua, pro vivis et defunctis*;" of which a literal translation is, *plenary indulgence, daily and perpetual, for the living and the dead!!*

There is a great multitude of priests in Malta, compared with the population of the island. Just before Lent, they are careful to go about and take every name, so that none shall be missing at the confession, when money is to be paid. These are the shepherds that destroy the flock.

O sir, I cannot describe to you my feelings in reference to these abominations. During my stay in Malta, I visited St. John's church, which is by far the most rich and splendid of any I have ever seen. It has a front of at least 350 feet, with two towers, and seven or eight huge bells, all of which are frequently rung at the same time. Within you see nothing but gold and bronze work, and the finest specimens of marble and mosaic. But altho' nominally a house of God, it is full of images, which God forbids, and which his soul abhors. At present little can be done to any purpose to promote reform among this people. I am sorry to say that the government of the island (which you know is English) has too often given direct countenance to the abomination of popery. Not many years since, two officers who were religious men, were cashiered for having dared to request to be excused from firing a salute, as they were ordered, in commemoration of some catholic saint. Their consciences would not suffer them to sanction in any way this idolatrous homage, and they mildly requested the commander to excuse them; and for this they were cashiered!

I have now been in Smyrna a week, and have already seen much of the Turks. I have been into the Pasha's palace, drank coffee and smoked a pipe with Jussuff himself, and with his secretary, surveyed the new Turkish barracks, and witnessed almost the first efforts of the soldiers at European tactics. I was never more kindly received or more hospitably entertained, and all simply because I was an American. The Pasha made many inquiries about America, and appeared much pleased with our visit. He is a venerable man in his appearance; no doubt rendered much more so by his long snowy beard, which is really beautiful.—When we told him that a vessel had lately arrived from America in thirty-five days, he said, "God must have sent a very good wind, to have enabled the vessel to come so quick." The Americans are very popular with the Turks. Our frigate Java, which is now lying in the harbour, has been thronged with Turkish visitors; while ships of other nations have not been noticed. O, that American Christians might feel the obligations which rest upon them to send the blessing of the gospel to the ends of the earth. Many important innovations have already been made in Turkish customs, and we cannot but hope that they are only the preparatory steps to changes more important. I expect to leave Smyrna in about a week, with Mr. Smith, for Constatinople, from which place we expect to proceed to Armenia very soon. My wife I have left in Malta, in Mr. Goodel's family. A separation from her would be intolerable, were it not that *duty* seems to require it. Do let me hear from you often.

April 9.—On Monday next, if the Lord will, I shall start for Constantinople. We go by land, on horse back, accompanied by a Tartar. Many wearisome days and nights are reserved for me. O, pray that the Lord may carry me safely through them all.

Your's, in the Lord Jesus,
H. G. O. D.

SANDWICH ISLANDS.

The Rev. C. S. Stewart, formerly a missionary of the Board at the Sandwich Islands, accepted, in the winter of 1829, the chaplaincy of the United States sloop of war Vincennes. The letter from which the following extract was taken, was written when Mr. S. had been eight weeks at the islands, and just as he was on the eve of departing:—

"*Honoruru, Nov.* 24, 1829.

"I have been enabled to visit all the stations, except that at Taui, and to see all the missionaries except two or three. Every thing connected with the progress of the great cause here is cheering, and abounds with promise of still greater things. The harvest for eternal life is rich and wide, with scarce a single reaper to tens of thousands. Hawaii at this moment, with her ninety thousands, has two labourers only in all her coasts, while every village and every district in all her borders echoes night and day to the inquiry "What shall we do to inherit eternal life?" "Come over and help us; come over and help us." I do not know how it will be possible for the Committee, the Board, and the American churches, to refuse another reinforcement here.

"I could write a quire, expressive of all I have seen and felt since I have been here, and regret to send a word only. My heart is filled with gratitude and joy at the prospects of the church and nation. The King, I trust, is safe as to the influence he will exert forever hereafter; he is an uncommonly fine young man."—*Missionary Herald.*

BAPTIST MISSION, INDIA.

The following letter from the venerable Dr. Carey, appears in the Columbian Star:—

SERAMPORE, *Dec.* 31, 1829.

My dear Brother—I received yours of the 30th of April, with the religious communications, magazines, &c. by brother Bennet. Accept my thanks for the same. I suppose that gentleman is gone to the place of his destination before this; as he came to breakfast with me, and take my good wishes with him, last Tuesday week. I however saw him again on Friday, when I went to Calcutta to preach for the benevolent institution. Mr. and Mrs. Bennet are well. I am preserved hitherto, through much goodness, but though I enjoy excellent health, I cannot expect to continue much longer in the church militant. "The days of our years are three score and ten years; and if by reason of strength they be four score, yet is their strength but labour and sorrow." I am past sixty-eight, and therefore not far from three score and ten. May I join the church triumphant when my few remaining days have passed away.

India, I am sure, is still dear to you, and my account of its affairs must be interesting. I will therefore give you a short history of what is passing here. The first important thing is the prohibition of burning Hindoo widows with their dead husbands. This was finally stopped by a government regulation, dated the fourth of the present month. With great labour, some of the most zealous Baboos in Calcutta, got up an address against it; while on the other hand, two addresses of thanks to the Governor-General in council, for it, one by Europeans, and another by natives, signed by a vast number of persons, have been presented.

The cause of our Redeemer continues to advance. Connected with us are twelve stations, without reckoning Serampore and Calcutta, viz. Celhi, Cawnpore, Allahabad, Banares, Dinagepore, Burripore, Jessore, Dacca, Assam, Burrisal, Chittagong, and Arracan, to which I might have added Dum-Dum. In all these places, and the country round about them, the word of God has been preached, and at most of them, additions have been made. Three of these stations have been formed since last June, viz. Assam, Burrisal and Burripore. The latter place is about sixteen miles south of Calcutta; its origin is highly interesting. Four or five years ago, our independent brethren met with considerable success at a village below Calcutta. People from that village, anxious to obtain religious information, conversed with the inhabitants of other places, and with hopeful success. One person in one of these villages was married to a young woman, who had been in one of the Serampore schools, who talked to them about believers' baptism, and the result was a deputation from a village unheard of before, to brother Robinson at Calcutta, requesting him to go and visit them. He did so, and after an agreeable interview, sent two native brethren to reside among them and preach to them. The happy result has been an addition to the Bow-Bazar church of more than thirty persons from that and neighbouring villages.

A young man raised up in the above mentioned church, named Rabiholm, was set apart to the ministry in another part of the same tract of country, and is settled at Burripore, near which a church has been formed at a village called Lulkiya, which, though begun in the midst of much opposition, is now flourishing.—When I say, begun in the midst of much opposition, in a storm, I refer to a dreadful assault made by the heathen around, in which an old disciple who was sent among them was murdered in cold blood. The murderers are apprehended, but being persons of property will probably escape, as nearly all the heathen pleaders in the native courts of justice endeavour to suppress the truth. They made two other assaults, but have been brought to justice, which has intimidated them, and our brethren are now in peace.

Believe me to be, your's, affectionately,
W. CAREY.

A CALL FROM GERMANY.

In some parts of the kingdoms of Wurtemberg and Bavaria, in the valley of Barmen, in the cities of Berlin and Hamburg, and in many villages, and small districts in other parts of the country, (says the New-York Observer), evangelical Christians are zealously engaged in the cause of their Master, and with a success truly suprising. Still, however, the civil and ecclesiastical authority is almost every where in the hands of infidels, or, as they call themselves, Rationalists, who are disposed to exert it to the utmost in persecuting the pious, whom, by way of reproach, they term mystics. In some provinces, evangelical missionaries are not allowed to enter the country; in others, private Christians, if they meet at each other's houses for social prayer and the perusal of the bible, are liable to fine and imprisonment; and these penalties are rigidly enforced by an active police. But amidst all the obstacles which are thrown in its way, real religion is rapidly advancing, and its friends feel encouraged to push their efforts in all the ways which are left them, to the extent of the means which they can command. Their own means are small, and on this account they hope to effect much by tract distribution. Opposed by the civil and ecclesiastical power, and furnished with but feeble resources, the Christians of that country are beginning to look to their brethren in England and America for assistance. The committee of the Lower Saxony Tract Society have written to the Corresponding Secretaries of the English and American Tract Societies for aid, assigning as one among many reasons for the application, that the heathenised Rationalists of that country are extensively circulating blasphemous tracts, in the shape of "devotional extracts."

The Observer supposes, and with much propriety, we think, that the gift of a few hundred dollars at this time, would be of essential service to the cause. It strikes us, by the way, as a singular fact, that "*liberal christianity*," as it is called in this country, should be so intolerant among the Germans, the very models of our American *liberality*.

South-Africa—Lattakoo.—The latest news is dated August 12. For more than six months, prospects had been unusually encouraging. A commodious house for worship had been erected, and "completely filled, to the very door." On the first Sabbath in July, six natives were received as members of the church, being the "first fruits at Lattakoo." Their subsequent walk is consistent with their profession, and they appear able and willing to exert an influence on those around them. A greater degree of industry and order prevailed in the mission settlement. One female, some months before the date of the letter, had died in hope.

Valleys of Piedmont.—The awakenings in the valleys of Piedmont, says a correspondent of the London World, continue, although slowly; persecutions keeping pace with the same. The Protestants have excited the Sardinian authorities against the brethren, who are undergoing all manner of vexations. I beg the committee to make these things known in England, to prevent the people from giving any more money for the relief of those wretched Vaudins, who are quite fallen from what they were, and who have become unrelenting persecutors of the children of God. ——

Ireland's Degradation.—Rev. T. Waugh, at the recent anniversary in London of the Wesleyan Missionary Society, observed, that in consequence of the ignorance and vice in Ireland, the public opinion was morally debased. In the commission of crime, a guilty sympathy accompanies the violator of the law. Mr. Waugh adverted, in proof, to the "burning of the family of the Sheaves," stating, that when one of the murderers ventured into Clonmel, the police, disguised, took the man into custody. The whole population, he said, rose up as one man, on behalf of the assassin, and the police with difficulty escaped with their lives. From the fact, that such was the state of Ireland, Mr. Waugh urged upon Englishmen the duty of sending to their Irish brethren the gospel of the grace of God. He eloquently appealed to British generosity and sympathy, observing, that England was called to this duty in self-defence; for if she did not raise Ireland to her own level, Ireland would drag England down to her's. As a proof, however, that Irishmen were in some degree sensible of their necessities, Mr. Waugh stated that in the last year, they had subscribed towards the missionary cause, $9,539.

Earl Mountcashel, who had established schools in Ireland, said, that in some places, the catholic priests endeavoured to make the people believe the greatest absurdities. In some distant parts of the parish in which he resided, the priests made the people believe that they had the power of compelling them to eat grass. In Kilkenny, it was believed that the priest could turn any person he pleased into a goat.—*Ch. Watch.*

The Power of Christianity.—A mechanic in London, who rented a room very near the orphan working school, was unhappily a determined infidel, a disciple of the notorious Carlile, and one who could confound many a thoughtless Christian with his sophistries on religion. This man said to an individual the other day, "I did this morning what I have not done for a long time before—I wept." "Wept," said his friend, "what ocassioned you to weep?" "Why," replied the infidel mechanic, "I wept on seeing the children of the orphan working school pass; and it occurred to me, that if religion had done nothing more for mankind, it had at least provided for the introduction of these 94 orphans into respectable and honourable situations in life."

The Gospel needed.—At the late meeting of the Wesleyan Missionary Society in London, Rev. Mr. Hammett, from America, observed, that he had lately visited Italy and France, and in both those countries so degraded were the inhabitants, that he had actually seen a woman and a donkey harnessed together at the plough. He entreated the audience to exert themselves in the missionary cause, and endeavour to rescue the female character from the degradation to which it was subjected, where the power and the influence of the gospel was not felt. In conclusion, he furnished an interesting account of the success of the Wesleyan missions in some parts of France.—*The World.*

A Devoted Minister.—A gentleman in England, in a letter to his friend in New-York, mentions the following instance of singular devotedness in a minister:—

"We have to mourn the loss to the church of a poor but eminently pious man, who for above fifty years has been preaching the gospel with great success among the colliers at Kingswood, and in the dark villages around, named Isaac Pascoe. His death is lamented by multitudes. Perhaps he walked more miles than round the globe, carrying the glad tidings of great joy, to God's hidden ones among the poor and neglected, for a bare subsistence, working with his own hands like the apostle Paul, and seldom getting any thing for preaching."

A Hint to Laymen.—A gentleman in England, writing to a friend in New-York, about the progress of religion in that country, has the following remark:—

"Nor does our heavenly Father confine himself to the regularly ordained ministers, but condescends to own the labours of the weakest and humblest instruments. I wrote you, in a former letter, that our baptist brethren were building a chapel in St. Philips, among the poor.—The dear students from Stokes-Croft supply it; but finding it difficult to collect a congregation from among the dissolute, their services being confined to the Sabbath, a blind man of the name of Thomas Jones, whom you may remember at Broad-Mead, came to their assistance, and spent his whole time in going from house to house, talking with the inhabitants, and persuading them concerning Jesus. He has won the affections of the people, and has filled the chapel to overflowing, and more persons are now baptised from that chapel than from Broad-Mead under the first preacher of the day! "Not by might nor by power, but by my Spirit, saith the Lord," Mr. Jones is supported by a few friends of Jesus, at an expense of a few shillings a week!"

New Efforts for Seamen.—The Managers of the American Seamen's Friend Society, unanimously resolved, at a meeting on the 11th instant:—

1. That the Board regard with special interest the appointment of a suitable preacher to seamen at New-Orleans, and consider it one of the most important and responsible posts to which a minister can be called.

2. That the Board recommend to the Executive Committee to establish missions for our seamen, in Oahu, in Havana, in Rio Janeiro, and on our own lakes, as soon as they can find suitable persons to occupy those stations.

3. That the Board earnestly recommend the cause of seamen to the patronage of the christian public, and hope that congregations will make their ministers life directors or life members, and that individuals will give the Seamen's Friend Society its proper share in their charities and their prayers.

In reference to these resolutions, it is remarked, that Providence seems to have opened the door for a mission among the sailors on the lakes, with favourable prospects. New-Orleans *must* be supplied in the autumn, unless some special providence forbids. At the same time the Society is in debt to the amount of about $800, incurred the first year of their operations.

Choctaws.—Under date of May 6th, Mr. Kingsbury makes the following statement respecting the aspect of things in the Choctaw nation, at the present critical period in their history:—

"It should excite our gratitude, that the minds of the serious Choctaws have been so little disturbed or diverted from attention to the one thing needful, by the distracted state of their political affairs. We had an interesting meeting last Saturday and Sabbath, at Hickashubaha. *Fifty-one* persons were admitted to the fellowship of the church, all of whom were natives, except two.

"The affairs of our church are better than we have at some times feared they would be. Amidst all our trials and dark prospects, there are things which lead us to hope the Lord has not forsaken us. The schools at Mayhew have never been more pleasant or interesting, and were never carried on with so little expense as at the present time. I do not write as if I expected our schools soon to be broken up. I cannot as yet realise that such a state of things is near, though it may be. We ought, it seems to me, to supply the young with the means of instruction as long as they continue here."

Georgetown College, Ky.—At a meeting of the trustees of Georgetown college, holden on the 21st of June, Professor Chase, of the Newton theological institution, having for reasons satisfactory to the Board, declined the presidency of Georgetown college, Mr. Joel Smith Bacon, who as a professor of the learned languages had accompanied him to Georgetown, was unanimously elected President. He has accepted the appointment, and is to be inaugurated on the 26th of July instant. Mr. Bacon, though young, is a gentleman of rare talents and distinguished attainments, as is well known by all who are acquainted with him, or have heard him spoken of by men of intelligence. He is a graduate of Hamilton college, at Clinton, in this state, and his name is ever mentioned with interesting recollections, as among the most promising of her alumni. Ever since he left Clinton, he has been engaged in the instruction of youth. In his native state, in Virginia, and in Princeton, his talents and skill have been fully acknowledged. His experience and success, therefore, as a public teacher, his dignity and suavity of manners, and his decided christian character, give an undoubted assurance of his filling with great ability and usefulness the important station to which he has been called.—*Baptist Register.* ——

Kenyon College.——We had the pleasure to hear Rev. Mr. West, chaplain of Bishop Chase, preach last Sunday in this city. This gentleman has just returned from England, after a most successful mission there for the benefit of Kenyon college. It has been stated that he returns with £50,000 sterling. This is a mistake. The sum of money brought over is not so large; but it is true that a legacy of far greater value has been left the college. We rejoice at this providential succour. The venerable Bishop will hereafter be able to look back at his own persevering labours with gratified feelings.—*Alb. D. Adv.* ——

Too Poor to take a religious Paper.—A venerable clergyman, in a letter to the editor, after stating that he had done his best to persuade certian members of his congregation to subscribe for the Observer, remarks as follows:—

"When will the day come, that every christian family will possess themselves of periodical religious publications! Let the tenth part of

that which has been expended for strong drink be appropriated in this way, and our country would be amply supplied with religious intelligence."—*Ch. Obs.*

The United Brethren propose to form a "Society for propagating the Gospel in Ireland, by means of itinerating ministers and scripture readers." They have received liberal donations for the object in Dublin, and have appointed James Robert Smith a reader of the scriptures in the north of Ireland.

Liberality.—At the late annual meeting of the Society for the improvement and encouragement of female servants, in London, the collections amounted to 660*l.* equal to $2930.40.

REVIVALS.

How shall we obtain a Revival of Religion? This question, so continually asked by professed Christians, where no revival of religion, is enjoyed at the time, seems to require different answers, according to the meaning of him who proposes it. If, in the first place, the enquirer imagines himself to be awake to the subject, while yet he is continuing to slumber over it, his enquiries will be entirely useless; or if, in the second place, while he is but beginning to shake off sloth himself, he grows impatient and censorious towards his brethren, he will still equally fail of his object.

In the former case, the enquirer seems to mean something like this:—"What instrumentality will secure the object, while I and my brethren continue to indulge in sloth and worldliness?" In the latter case, the querist seems to be saying—"I can do nothing to the purpose, because of the apathy of my brethren. If they would awake and kindle a fire, as formerly they were wont to do, I could warm myself by it a little; and then we might go forward with the work. By what instrumentality, then, shall I secure this object?"

Such inquiries as the above are fruitless; because they are made in the spirit of sloth, self-confidence and unbelief. They indicate no real brokenness of heart; no deep sense of personal deficiency; no adequate conviction of dependence upon God in the use of the appointed means. Inquiries of this absurd nature are also highly dishonourable to God. No doubt, in thousands of instances, they are the direct means of promoting greater barrenness and increasing apathy.

But more of this in our next. Reader, what inquiries are you making relative to the subject?

The following communication appears in the New-York Observer:—

A MARK OF A TRUE REVIVAL.

Messrs. Editors—I like those revivals of religion which open the heart; and I confess I think but little of revivals which do not raise the tone of benevolence in our churches. I have visited some churches where many a revival was said to have been enjoyed, but where there was apparently as much covetousness among professors, as in churches where no revival has occurred. Ought these things to be? I am fully convinced that *no injury results in calling the attention of the people, in the midst of a revival, to the great efforts that are making to save the world.* And yet to hear some ministers talk, one would be ready to believe that the revival would stop immediately, and the Spirit be grieved away, if the people should be called upon, in the midst of the excitement, to give of their money to promote the cause of the Lord. I am sure this is not the opinion of some of the most experienced labourers in revivals. B.

The writer says "*no injury results,*" &c.—This is surely a very superficial view of the subject. That no injury *ought* to result from the *proper presentation* of the claims of benevolence on any occasion, we are ready to admit. But do our agents, who come into a place where a revival is enjoyed, always come in *the true spirit* of a revival? This is a question which might be asked with emphasis. We bring no accusation on the subject. We only put the question, with the addition of this single remark; that rather than come without such a spirit, at such a time, let the object be what it may, they had far better stay at home; for then, the influences of the great Agent of Sanctification are easily grieved. In the mean time, the churches, no doubt, are greatly deficient as to the amount of charitable donations; and for this thing there is no apology.

Remsen, N. Y.—The clergyman who sent us the following, is himself labouring, we presume, at the place mentioned. May the blessing still descend, and increase an hundred fold:—

Mr. Hastings—To the honour of Him who is head over all the church, and for the comfort of God's people, you may state in your department of revivals, that in this village there has been a precious work of God in operation for more than two months. Last Sabbath there were thirty added to the presbyterian church, of different ages, from twenty years old to sixty. Among these were the practicing physician of the village, and the preceptor of the academy.

During the preceding week, the work had been increasingly powerful. There were several days in which business was almost entirely laid aside. A solemn awe hangs over the place, which scarcely admits of an opposing tongue! Every one seems constrained to say, "This is the finger of God." Within the last few days, the power of God has been specially manifested in the academy. Let every reader pray that this work may advance, and spread, and reach his own heart. J. WATERS.

Remsen, July 3, 1830.

Association of Connecticut.—The following is an extract from the last report of the General Association of Connecticut, on the state of religion:—

"Within the past year, one tenth of the whole number of our churches have been, to a greater or less extent, visited by the special outpourings of the Spirit of God. The places most distinguished in this respect, are the following, viz. Enfield, West-Hartford, East-Windsor, Meriden, North-Madison, Westford, West-Woodstock, Lebanon, Goshen, New-London, Norwich, Norwich-Falls, Bozrahville, East-Lyme, Willington, South-Cornwall, Hadlyme, Westbrook, Pettipaug, Killingworth, N. Killingworth, Saybrook and Chester.

"Never before did the spiritual interests of the rising generation attract so much notice and excite so much concern and effort, as at the present time. Sabbath schools and bible classes, those efficient nurseries of the church, which modern ingenuity and piety, under the influence of special emergencies, have called into being, are established in nearly all our parishes, and will exert upon multitudes of children and youth an amount of moral influence, which we cannot but think is destined to give perpetuity and glory to our churches through all the ages that are to come. If from some untoward causes, the attendance of a few congregations on the public worship of God seems to be declining, in many other places it is considerably increased. To the honour of God, we are bound to record the happy result of one great and almost simultaneous effort of the friends of man, to repress intemperance with all its causes and evils. And since the success of the work in its present stage has been so manifest and so great, we trust in God that the most of that which is now amiss in the habits and feelings of many in our congregations, and we lament to say, even in our churches, will ere long cease to exist, and thus the children of the pilgrims be delivered from the baneful influence of a cause which above all others has shielded the hearts of the multitude against the arrows of revealed truth.

"We should not do justice either to ourselves or constituents, were we to omit the mention of some of the things which demand the humiliation and the prayers of all our churches. The fact that during the past year revivals have been less numerous and powerful than formerly, is alarming, and ought to be regarded as an affecting admonition to the friends of the Redeemer. We lament to say that in our churches there is a culpable want of interest in the monthly concert; and that in many of them there is hardly the formal observance of it even by a few.—Were we to predicate our opinion of the time when the knowledge of the Lord shall fill the whole earth, upon the manner in which this season is generally observed by God's people, that gladsome event must be at a greater remove than will accord with modern interpretation, or the expectations of a religious public."

Boston and Vicinity.—The present is a most interesting time in regard to revivals in Boston and vicinity. There is a cloud of rain over us, and so soon as there is a sufficient *attraction* in the church to bring down the drops, it will seem as if the windows of heaven were opened. This attraction is to be made by constant communion with God, and earnest prayer, on the part of every individual. Christian, "the Master is come, and calleth for *thee.*"—*Boston Rec.*

SABBATH SCHOOL DEPARTMENT.

It would gratify us, and perhaps be of no small service to the cause of Sabbath schools, if those of our patrons who feel a deep interest in the subject, would occasionally send us their communications. Short articles, containing statements of facts, exhibitions of motives, or elucidations of principles, if well written, would be thankfully received.

The Valley again.—A meeting was held in Princeton, N. J. on Sabbath evening the 4th inst. as we learn from the New-York Observer, the object of which was to present the claims of the great valley of the Mississippi in reference to Sabbath schools. The citizens, with the students and professors of the theological seminary and college, constituted a large and respectable assemblege. Mr. Baird, the agent, was also present. The large sums which had already been raised for this object, were considered as far from being adequate for the enterprise of supplying the whole valley. Mr. B. speaking of the sum of $100,000, could not say whether exactly so large an amount would be required; but he would ask, whether, if it were required, any one would deem it too large a sacrifice for securing the religious instruction of half a million of children!

Several addresses were made on the occasion; a committee was appointed for the purpose of obtaining subscriptions, and at the date of the letter, July 5th, between three and four hundred dollars had been subscribed.

Valley of the Mississippi.—It is probable that some of our readers are not aware of the vast extent of teritory included in this fertile and much celebrated valley. It includes all that tract of country lying between the Alleghany and Rocky mountains, and extending from the northwestern lakes to the gulf of Mexico.—Within this immense tract of country are no less than nine states, namely, Ohio, Kentucky, Indiana, Mississippi, Tennessee, Louisiana, Missouri, Illinois, and Alabama, besides a part of Pennsylvania and Virginia, and the Arkansas territory. It contains upwards of 4,000,000 of inhabitants; more than were included in the whole United States at the close of our revolution.—*Christian Advocate.*

Sabbath Schools within the bounds of the Brookfield Conference of Churches.—During the recent sittings of this Conference, a meeting was held in behalf of Sabbath schools, at which addresses were made by Rev. Messrs. Bond, Foot and Vaill, and Wm. B. Bannister, Esq. The latter gentleman presented this important thought, that parents, and Sabbath school teachers, are too much inclined to place the fruit of their instruction at a distance, hardly thinking possible, that it can be realised *now.* He remarked, it was not enough to tell our children and pupils, that they must be good and virtuous when they grow up, but that they must be so *now*, as "*now* is the accepted time and the day of salvation." *Immediate* fruit must be desired, and *expected;* and our efforts must be made, and our prayers offered, under this expectation. A parent, or a teacher in the Sabbath school, must satisfy himself with nothing short of the immediate conversion of his child or pupil.

WESTERN RECORDER.

UTICA: JULY 14, 1830.

American Seaman's Friend Society.—The agent of the American Seaman's Friend Society being in town, with the purpose of promoting the benevolent intentions of said Society with reference to the Erie canal, the inhabitants of Utica, and particularly the gentlemen from abroad, who are attending the supreme court now in session, are respectfully invited to attend a meeting to be held this evening, in the session-room of the first presbyterian church, to take into consideration the subject of making provision for the moral and religious advantages of those of our fellow citizens who are employed on the canal. We are happy to say, that a general interest seems to be manifested on this subject; and we can but hope that all who value morality and religion will lend their hearty co-operation.

A meeting was held in relation to this subject, last Sabbath evening, at the second presbyterian church. Though the weather was very inclement, a considerable number attended, and several addresses were made, which could not fail to impress a conviction of the importance of the subject upon the minds of the hearers. A particular plan of operation remains to be devised and put into execution.

Colonisation Society.—The number of subscriptions obtained on the project of G. Smith, Esq. of Peterboro, is stated in the last African Repository to be *twenty-seven.* These, it will be recollected, are thousand dollar subscriptions, to be paid in ten annual instalments, provided one hundred such subscriptions can be obtained. This plan, if consummated, would secure to the society $100,000. A similar plan has also been proposed, to raise twenty thousand dollars by fifty dollar subscriptions, about twenty of which have already been obtained.

Maternal Association.—The report of this association, which is found on our first page, seems to have been intended rather as an address to the members of that body, than as a regular document for general circulation. This circumstance, however, will not render it the less acceptable to our readers.

Mr. Storrs' Speech.—Mr. Storrs' speech in Congress, on the bill for the removal of the Indians west of the Mississippi, has just been published by Messrs. Northway & Porter, of this village, in a pamphlet form. We anticipate great pleasure from the perusal. The distinguished talents of Mr. S. as well as the cause he advocated, will secure us from a disappointment. It is for sale by the publishers, and at the bookstores of the village.

Premium Tract.—The premium for the best tract addressed to distillers and venders of ardent spirits, has been assigned to Rev. Baxter Dickenson, of Newark, N. J. This, if we mistake not, is the second premium to the same writer, on the subject of temperance.

The Spirit of the Pilgrims, for July, contains original articles, entitled, "Disappointment in the last Day," "Opinions of the early Christians respecting the Trinity," "On Heresay." *Reviews*—On Dr. Porter's Analysis, *concluded;* on Dr. Wood's Lectures on the Inspiration of the Scriptures, and several miscellaneous articles.

The Education Reporter & Weekly Lyceum. The prospectus of this paper has already been noticed in our columns. It is issued in Boston, at $2.50 advance, edited by Rev. Mr. Rand, Willis & Rand proprietors. The first four numbers have come to hand, and appear well. Such a paper is greatly needed; but why might not some *layman* have been editor? Ministers are becoming comparatively scarce.

The National Preacher, for June, contains sermons from Dr. Edwards and Rev. Mr. Armstrong. Subjects—*The Teaching of the Holy Spirit,* and *Practical Atheism of Sinners.*

The Liberia Herald.—This is probably the first newspaper ever issued by the coloured people of Africa. The second number has been sent us as a specimen. It is issued monthly, at the colonial press—J. B. Russwarm editor, and promises to be highly useful.

The New-York Cabinet of Religion, Education, Literature, Science, & Intelligence.—This is rather a large title for a small periodical miscellany. Rev. Mr. Moffett, of the methodist church, is editor.

The Malte Brun School Geography.—A notice of this work, which is now in the press, will be found on our last page, under the literary head. Having seen and examined specimens of the sheets already printed, we feel a confidence in expressing the opinion, that it will become one of the most popular and useful school books ever offered to the public.

On the 24th of June, by the Ontario Presbytery, Rev. Silas C. Brown was installed pastor of the presbyterian church and society in West-Bloomfield.

Rev. Ralph Robinson was installed over the first congregational church and society in Richland, on the 24th March, 1830, by the Presbytery of Oswego.

A donation of $1000 was recently made to the American Bible Society, by a Mr. Blewitt, of Richmond, Va.

"*Veritas,*" we doubt not, has real cause for irritation; but on due reflection, we think it hardly worth while for his article to appear in our columns.

"J. H." in our next.

"*A Hearer,*" who quotes the ninth chapter of Romans to-day, as a specimen of apostolical preaching, would no doubt expect the chapter to be examined in connection with what precedes and what follows it in the same epistle, relative to the doctrine in question. It is equally obvious, too, that the argument is stated merely in the abstract, according to the usual method of the scriptures.

POLITICAL.

FOREIGN.

London papers to the 23d of May, were received at New-York, by the packet-ship Silas Richards, on Tuesday last.

The King.—On the subject of the King's sickness, the latest account says—"His majesty's disorder seems to have abated somewhat of its violence; but he is far from being out of danger. His majesty is certainly much better, as compared with his state at one period last week; but we regret to find that confident hopes of his majesty's permanent recovery are not entertained."

The rejection of the bill to ameliorate the condition of the Jews has caused much sensation in many parts of the kingdom. The editor of the Liverpool Albion observes, however, in extenuation, that "the prejudices of eighteen centuries cannot be eradicated in a day. But uprooted they will be in the course of time, and the Jewish branch be firmly engrafted on the British oak."

It was reported that the French expedition against Algiers had sailed.

The report of the death of the mother of Napoleon was unfounded. It is said that she is convalescent.

Succession to the Throne of England.—If the King of England should die, his brother, William Henry, Duke of Clarence, will succeed him. George was born August 12, 1762. Of the Duke of Clarence we find the following biography in vol. iii. of Dr. Lieber's Encyclopedia Americana, just issued from the press of Messrs. Carey & Lea, Philadelphia:—

William Henry, Duke of Clarence, second brother of King George IV, born August 21, 1765; was educated for the navy, and passed through all the ranks, but received no command. In the House of Lords he constantly opposed the war policy of the minister. Humanity is indebted to him for his exertions for the abolition of the slave trade. He was passionately attached to the celebrated actress, Mrs. Jordan, with whom he was connected many years, and had several children by her. She died at Bordeaux, in 1816. The Duke of Clarence conducted Louis XVIII. to the coast of France, in 1814. He married the Princess Adelaide, of Saxe Meiningen, July 11, 1818, and was desirous of fixing his residence thenceforth at Osnabruck. He lives now with his wife in London. In 1827, under Canning's administration, the Duke of Clarence was appointed Lord High Admiral of England; but he retired from that office soon after the Duke of Wellington had been made premier.

The heir presumptive after the Duke of Clarence, is the Princess Alexandria Victoria, born May 24, 1819, daughter of the late Duke of Kent.

DOMESTIC.

Mushulatubba.—We mentioned a day or two since, (says the N. Y. American), the singular fact of a Choctaw Indian offering himself as candidate for Congress from the state of Mississippi. According to the laws of that state, the Indians residing within its limits are entitled to all the privileges of citizenship. The address of the Choctaw to the voters, as given in the Port-Gibson Correspondent, is frank, manly and independent. It is as follows:—

To the Voters of Mississippi.

Fellow-Citizens—I have fought for you: I have been by your own act made a citizen of your state: I am a freeholder, nature my parent. I have been told, that the term "a Roman citizen," was once a passport throughout the world. According to your laws I am an American citizen, the greatest and the purest representative republic that has ever existed. In my youth I was a hunter; in manhood a warrior. I always battled on the side of this republic. My feet now fail in the chase, and my arm can no longer bear the burthen of my bow. While in a state of nature my ambition was alone in the shade; my hopes to be interred in the mounds of my ancestors. But you have awakened new hopes; your laws have for me brightened my prospects. I know no man who has suffered more than myself; whether you or myself, time will tell. I have been told by my white brethren, that the pen of history is impartial, and that in after years, our *forlorn kindred* will have justice and mercy too.

This, fellow-citizens, is a plain talk. Listen, for I have spoken in candour. According to your laws, I think that I am qualified for a seat in the councils of a mighty republic, of which the state of Mississippi is a component part; and I could yield to no citizen in point of devotion to the laws and constitution of the same.

If, fellow-citizens, after examining my pretensions, and impartially comparing them with others, who will be my opponents, if you vote for me, I will serve you. I have no animosity against any of my white brethren, who enter the list against me; but with Indian sincerity, I wish you would elect me a member to the next Congress of the United States.

MUSHULATUBBA.

Choctaw Nation, 1st April, 1830.

Fire.—The dwelling-house, bake-shop, and barn of Mr. March, situated in the west part of this village, were destroyed by fire in the night of Wednesday last. The buildings were enveloped in flames, before the fire was discovered, and the family lost nearly all their furniture, clothes, &c. The fire is supposed to have been communicated by lightning. The property had been insured; but the policy expired a few weeks since, and had not been renewed; consequently Mr. M.'s loss is a severe one.

Capture of a Pirate.—The Boston papers contain the particulars of the capture of a piratical schooner, by the United States sloop of war Grampus, on the 4th June, near Cape-Haytein. The schooner defended herself until she was entirely disabled, with the loss of ten killed, including the captain. No one was injured on board the Grampus. There were 80 men, and 80 Africans, on board the schooner. She was Baltimore built, had no regular papers, and no doubt was a pirate, and had plundered the slaves from another vessel. Both vessels went to Pensacola.

Afflicting Casualty.—On Thursday last, the mother of a German family of emigrants was sitting on the deck of a canal boat, nursing her child, just as the boat was passing under the bridge a mile and a half west of this village, when (the bridge being one of the first construction, and lower than those that have been rebuilt) she was caught between the deck and bridge with such force as to stop the boat. There was a great number of emigrants on board, and she was extricated with all possible despatch; but died before the arrival of the physician, leaving a husband and five children. A man and child were badly hurt at the same time.—*Palmyra Spectator.*

The Cherokees.—It is said, (says the last Cherokee Phœnix), that a general meeting will be called at this place soon after the delegation return. They are expected every day. At this time of much distress and darkness, the Cherokees can have some consoling thoughts. They have been ably and most manfully defended to the last; and although self-interest and party sectional feelings have triumphed over justice, yet it has only been by a pitiful majority, and against the known will and feelings of the good people of these United States. These worthy advocates of Indian rights in the Senate and House of Representatives, will be remembered while there is a living Cherokee; and notwithstanding oppression and power may crush us and utterly destroy us, yet their laudable efforts to save us, will be estimated in their proper light, and held in pleasing recollection by the Christian and philanthropist of future ages, and of all countries.

A Bold Truth.—Mr. Everett, in an address delivered at the celebration of the second centurial anniversary of the settlement of Charlestown, Mass. in the town-hall, on the 28th ult. after stating that two hundred years had improved the condition of the Indians, as well as the whites, remarked, that the *to-be removed savages* now pleaded their own rights, in their own papers, "in better English than was used by the high officers of government." The audience acceded to the truth of this remark, by general acclamation.—*Bost. Patriot.*

Inhumanity.—In the neighbourhood of Cedar-Spring, Abbeville district, South-Carolina, a negro male slave was recently executed, according to a sentence of a magistrate's court, by chaining him over combustible materials, and burning him to death. His offence was "grievously wounding and lacerating a white person, with intent to kill." Our readers are not to suppose that the citizens of South-Carolina, generally, approve of such cruelty. A correspondent of the Charleston Observer remonstrates loudly against this "relic of barbarity;" and the editor says his correspondent utters the sentiments of a large proportion of the state. *Zion's Adv.*

Pickpockets.—A gentleman named Anthony Square, of Chenango county, N. Y. who arrived in this city yesterday morning, (2d inst.) from Baltimore, was robbed on his passage from Philadelphia in one of the steam-boats, of thirty-two $100 bills on the United States branch bank at Baltimore. It appears the gentleman had put the notes encased in a glove into his watch fob, and lay down to sleep. In the morning, when he awoke, he felt the parcel in the same undisturbed state, he believed, as it was when he laid down. But soon after his arrival in the city, having occasion to change one of the bills, he discovered that the glove had been abstracted, the notes removed from it, and found substituted for them a neat roll of waste paper, and the whole carefully replaced, as if it had not been at all disturbed.—*N. Y. Enquirer.*

Cheap Travelling.—A gentleman arrived here last week, from New-Orleans, by the Mississippi and the Ohio, to Pittsburgh, a distance of *two thousand four hundred and seventy-two miles,* at an expense of only *sixty-two dollars and seventy-five cents.* Who, that regards health or even comfort, would brave the heat and disease of a summer at New-Orleans, when a trip to our attractive region is so cheaply purchased. A descending voyage by the same route, is still cheaper, and may now be performed from this to New-Orleans for thirty-six dollars and seventy-five cents.—*Buffalo Jour.*

Gen. Sumter.—The Sumterville (S. C.) Gazette, after stating the particulars of the trial and acquittal of Benj. Scott, on the charge of kidnapping negroes, thus feelingly notices the appearance, on the occasion, of one of the venerable fathers of the republic:—

"The trial was an interesting one; but a circumstance extraneous to the trial still more excited our feelings; that was the presence of the aged warrior and remarkable patriot, Gen. Sumter, for a few minutes, on the second day. We had a strong curiosity to see this venerable soldier of the revolution, and we scarcely ever experienced greater gratification than when we pressed the hand which had so often wielded the sword of liberty. The whole assemblage regarded this chief and statesman of other days, with a common feeling of admiration, gratitude and enthusiastic attachment. He is now in his 97th year, has a healthful appearance, moves with an activity and firmness of step, mounts his horse and dismounts with great ease, and is entertaining and instructive in conversation."

The Harvest.—The wheat harvest in the southern states is completed, and the crop is said to be unusually fine and abundant.

Public Execution.—James Porter, one of the mail-robbers, was executed at Philadelphia, on the 2d inst. Wilson, his accomplice, was reprieved, by the President; but he is to remain imprisoned for twenty years.

Fuller, the bank robber, surrendered himself on Sunday night the 4th inst. to the cashier of the bank he had robbed. He had remained concealed in Boston. Nearly all the money was given up. He is in jail, and will be tried at the next term of the United States district court.

Wool.—There is an active demand for almost every description of wool. Extensive sales of fleeces have been made during the week, and our market is now nearly destitute of this article. An entire lot from the flock of W. R. Dickson, Steubenville, Ohio, has been sold at 85cts. It has been pronounced by the several manufacturers who have examined it, to be the finest lot, of its size, ever offered in this market. Pulled wool is scarce, and there is no Spanish in first hands. We understand that orders for foreign wool have been sent to London during the week.—*Bost. Courier.*

Public Debt.—Six millions four hundred thousand dollars of the United States public debt, were paid off on Thursday the 1st inst.

The acting Governor has appointed *M. H. Webster,* of Albany, acting adjutant-general of the state, to perform the duties of that office until the vacancy occasioned by the death of Gen. Beck shall have been filled.

Rulger B. Miller, Esq. of this village, is appointed clerk of the United States district court for the northern district of New-York, in the place of Richard R. Lansing, resigned.

The Supreme Court commenced its session in this village, on Monday of last week; present Chief Justice Savage and Judge Sutherland. Judge Marcy returned from the west and took his seat on Friday.

His Ex. Jean Baptiste Roux de Rochelle, minister plenipotentiary from the court of France to the United States, arrived at New-York on the 3d inst. from Havre.

The brig Claudia, arrived at Sag-Harbour on the 20th ult. in thirty-five days from the island of Ascension, reports that she left his Britannic majesty's frigate Sybille, Com. Colliere, at that island. The officers of this ship stated that they had recaptured *twelve thousand* slaves since they had been on the African station.

MARRIED,

In this village, by Rev. Dr. Lansing, Mr. *Samuel N. Kimball,* of Utica, to Miss *Adeline Rose,* of Deerfield.

DEATHS.

In this village, on Sunday morning last, Mr. *John Kitchen,* recently from England, aged 39.

At Skeneateles, Miss *Mary Ann McDuffee,* aged 30. She was attacked with tooth-ach in the night, and got up and applied, as she supposed, some brandy, but which proved to be a tincture of *colchicum,* mixed with brandy.—When the mistake was discovered, every effort was made to restore her, but in vain.

In England, Admiral *Prescott,* the second officer on the naval list, at the advanced age of 93. Fifty-two years since he commanded the Queen, 98, in the action between Keppel and D'Orvilliers, which was the origin of the celebrated court martial on Admiral Keppel.

AMERICAN CITIZEN.

The publisher of the American Citizen gives notice, that the publication of that paper will be resumed the last Tuesday of the present month. Persons holding subscription papers will please make early returns. Terms, $2 per annum, payable, for the first year, in three months. This paper will not intermeddle with questions of mere party contention; but will aim at a candid exposition of all subjects, involving principles of any importance to the public welfare. G. S. WILSON.

Utica, July 6, 1830.

PEWS TO RENT AT AUCTION.

THE unsold Pews in the First Presbyterian Church will be offered on *rent,* in the church, on Wednesday the 14th July inst. at 3, P. M. at public auction.
July 13, 1830. JAMES DEAN, *Clerk.*

INSTRUCTION.

A GENTLEMAN of liberal education, who has had experience and success in teaching the Greek, Latin and French Languages, with all the other branches usually taught in the best Academies, would be gratified to engage as a teacher, for a suitable remuneration, in some one of the villages in the central part of the state of New-York. Letters may be addressed (post paid, if sent by mail) to K. L. D. to the care of the editor of this paper. *July* 13, 1830. 28w3

MEDICAL NOTICE.

WHEREAS specific charges have been preferred against a Member of the Medical Society of the county of Oneida, and state of New-York, for misconduct in his profession, and for immoral conduct and habits: Therefore, notice is hereby given, that a special meeting of the Medical Society of said county, will be held at the house of Moses Bagg, in Utica, on Tuesday the 27th day of July inst. at one o'clock, P. M. for the purpose of examining into such charges, in accordance with the revised statute of this state regulating Medical Societies.

By order of the President, John McCall,
Utica, July 10, 1830. S. S. PECK, *Sec'ry.*

MORE NEW BOOKS.

HASTINGS & TRACY, No. 94, Genesee street, have just received a Table of Logarithms, of Logarithmic Sines, and a Traverse Table; Turner's Chemistry, new edition; complete setts of Day's Mathematics; Davies' Surveying; Smiley's Geography; Questions on Goldsmith's Rome; Clarence, or a Tale of our own Times; and a new supply of the Family Library, consisting of Millman's History of the Jews, and Lockhart's History of Napoleon. *Utica, July* 5, 1830.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known. From the numerous recommendations of the present work we select the following:—

By the editors of the Journal of Education—"This work is well calculated to answer the purpose for which it is written, viz. to teach the first steps of geography. Such a work is much wanted, there being no one either expressly designed for, or suited to this end. There are several valuable works for more advanced scholars, but none that is calculated to help the child easily and agreeably over the somewhat difficult grounds, which lie between the primary reading lessons and this popular and useful portion of juvenile study. The neatness and clearness of the maps, the abundant and illustrative cuts, and the free and colloquial style of Mr. Parley, together with the attractive qualities of the white paper and large print, are calculated to make the book a favourite with pupils, and we trust with their teachers. It appears to us, that schools which have the use of a book like this, must profit by it in the more rapid and thorough progress of its pupils; and as we esteem every thing that promises advantage to youth of importance, we commend this book to them, who, with ourselves, are interested in the cause of education."

By the editor of the Albany Argus—"We seize the occasion which the issuing of the second edition of this little book affords us, to say that it is one of the most instructive & amusing, as it is also one of the most popular, of the modern works of juvenile knowledge. It gives, in the happiest manner, to a work designed chiefly for the use of schools, the attractive qualities of books of amusement. Like all the productions of this sort, from the gifted author, it is peculiarly adapted, in the language and illustrations, to the capacities and the instruction of children."

BOTANICAL LECTURES.

MR. F. EDGERTON proposes to give a Course of Lectures on the science of Botany, if sufficient encouragement is given.
Utica, June 15, 1830. 24

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 2—

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80	boxes Raisins,	30	drums Figs,
50	do. Lemons,	10	do. Sultana Raisins,
20	do. Oranges,	40	bales Almonds, &c. &c.

PARKER & HASTINGS,
April 27, 1880. No. 90, Genesee street.

PIANO FORTE WARE-ROOM & MUSIC STORE.

GEORGE DUTTON informs the Public, that he is receiving from the manufactories of Dubois & Stodert and Rob't & Wm. Nunns, an excellent assortment of Piano Fortes, which he offers at the New-York prices, from $160 to $400; and he begs the opportunity to say, that their instruments are too well known, to need any other notice concerning them, than that they are *here* offered for sale. Nor does the advertiser solicit the patronage of the public, further than his skill in selection and honesty in dealing shall justify, or the apparent satisfaction of all his former patrons and purchasers shall prove him deserving. Yet he nevertheless does not consider himself so infallible in taste and judgment, but that he will be very happy to have those who may wish to purchase call and examine for themselves.

All kinds of Musical Instruments, &c. as usual; and last, but not least, a GRAND CABINET ORGAN, built by Erben & Hall, of New-York, comprising the stops, dulciana, diapason, violano, and clarionet. It is voiced for the parlour; the tones of a richness and purity unequalled, and in point of elegance it challenges with safety its equal in this country; and it must be considered a great acquisition to the parlour of any gentleman attached to sacred, martial, or patoral music.
Utica, June 9, 1830. 23w6

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.
Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS,
No. 90, Genesee street.
Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by
April 6, 1830. [14] PARKER & HASTINGS.

Franklin Primer—Improved Reader—and American Class-Book.

HASTINGS & TRACY have just received a supply of these very popular School Books, recently recommended by the Boston Convention of School Teachers. [This meeting was attended by more than two hundred persons, consisting of gentlemen, teachers, and other friends of education, from Massachusetts, New-Hampshire, Connecticut, and Vermont.] H. & T. will soon be prepared to supply Booksellers with these Works, on the same terms with the publisher at Greenfield.
Utica, June 8, 1830.

POETRY AND MUSIC.

From the Columbian Star.

"They that seek me early shall find me."

Come, while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze:
Come, while the restless heart is bounding lightest,
And joy's pure sunbeam trembles in thy ways;
Come, while sweet thoughts like summer buds unfolding,
Waken rich feelings in the careless breast,
While yet thy hand the ephemeral wreath is holding,
Come and secure interminable rest.

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown;
Pleasure will fold her wing, and friend and lover
Will to the embraces of the worm have gone!
Those who now love thee, will have pass'd forever;
Their looks of kindness will be lost to thee;
Thou wilt need balm to heal thy spirit's fever,
As thy sick heart broods over years to be!

Come, while the morning of thy life is glowing,
Ere the dim phantoms thou art chasing, die;
Ere the gay spell which earth is round thee throwing,
Fades like the crimson from a sunset sky.
Life is but shadows, save a promise given,
That lights the future with a fadeless ray:
Come, touch the sceptre, win a hope in heaven,
Then turn thy spirit from this world away.

Then will the shadows of this brief existence,
Seem airy nothings to thine ardent soul,
And shadow'd brightly in the forward distance,
Will, of thy patient race, appear the goal;
Home of the weary, where in dust reposing,
The spirit lingers in unclouded bliss,
While o'er his dust the curtain'd grave is closing;
Who would not, EARLY, choose a lot like this?

Early Associations.—Alfieri, the celebrated Italian dramatic poet, attributed his deep-rooted aversion from every thing French, to his occasionally seeing, in early childhood, an old marchioness of that nation, with rouged face, tasteless finery, and affected manners, among his mother's visitors.—*Jour. of Health.*

Early associations have as much to do with music as with poetry; and this is probably one among a multitude of reasons, why so many persons who have *natural* taste for music, never seem to appreciate its real character or importance, or to separate in their own minds its proper uses from the multiplied abuses of it. From their earliest recollection, they have seen, perhaps, on the one hand, ignorance, vulgarity, irritability, self-importance, vice, and irreligion, associated with the highest musical attainments; while, on the other, they have as uniformly seen a practical neglect of cultivation, in connexion with the highest mental endowments, and the greatest moral worth. This would naturally lead an ingenuous mind to think lightly of music. But when to this is added the endless catalogue of practical abuses that have been tolerated, without the least effort towards a proper discrimination, we need no longer wonder at the general apathy among good people, on the subject of *church* music. The circumstance, it is true, is no apology for them; for, with the word of God in their hands, with the specimens of psalmody before them, which he has left on record for their use, and with the numerous examples and exhortations relative to the subject, which are contained in this precious volume, it must be allowed that they are without excuse. Tho' multitudes might think to plead ignorance as an excuse; yet there is no necessity for this ignorance, since the means of information are in their hands.

Things being as they are, however, the work of reformation must be slow and gradual; and perhaps a whole generation must pass away, before the evils which are derived from these errly associations will be entirely done away. The most effectual, and indeed the only means of removing them, is to begin at once with a better influence, derived from the more respectable and influential classes of society.

The Child's Song Book.—We perceive by the Boston papers, that Messrs. Richardson, Lord & Holbrook have published a little work under this title, the object of which is to furnish a few favourite airs, with hymns and moral songs, suitable for "infant instruction." A work of this kind has been wanted. Its value will depend chiefly on the manner in which it is compiled. It is not every one, in these days of improvement, that can sufficiently adapt himself to the infant mind. In Boston we should suppose such a thing might be done.

MISCELLANEOUS.

A HINT TO MINISTERS.

An old writer, endeavouring to show that ministers are in danger of not living a heavenly life upon earth, in consequence of their *official* religious employments, remarks as follows:—

Contentment with the mere preparations for this heavenly life, while we are utter strangers to the life itself, is a dangerous and secret hindrance. Then we take up with the mere study of heavenly things, and the notions of them, or the talking with one another without them; as if this was enough to make us heavenly. *None are more in danger of this snare, than those that are employed in leading the devotions of others, especially preachers of the gospel.* O, how easily may such be deceived! While they do nothing so much as read and study of heaven; preach, and pray, and talk of heaven; is not this heavenly life? Alas! all this is but mere preparation; this is but collecting materials, not erecting the building itself; it is but gathering the manna for others, and not eating it and digesting it ourselves. As he that sits at home may draw exact maps of countries, and yet never see them, nor travel towards them; so may we describe to others the joys of heaven, and yet never come near to it in our own hearts. What heavenly passages had Balaam in his prophecies, yet how little of heaven in his spirit! Nay, we are under a more subtle temptation than any other men to draw us from this heavenly life. Studying and preaching of heaven more resemble a heavenly life, than thinking and talking of the world does; and the resemblance is apt to deceive us. This is to die the most miserable death, even to famish ourselves because we have bread on our tables; and to die for thirst while we draw water for others, thinking it enough that we have daily to do with it, though we never drink for the refreshment of our own souls.

"Thy wandering heart will tell thee concerning heavenly contemplation; this is the duty of the people; it is enough for thee to meditate for their instruction, and let them meditate on what they have heard." As if it was thy duty only to cook their meat, and serve it up, and they alone must eat it, digest it, and live upon it. Or it may tell thee, "Other duties are greater, and therefore, this must give place to them, because thou hast no time for both. Public business is more important; to study and preach for the saving of souls must be preferred before these private contemplations." As if thou hadst no time to care for thy own salvation, for looking after that of others; or thy charity to others was so great, that it obliged thee to neglect thy own eternal welfare; or as if there were any better way to fit us to be useful to others, than making this proof of our doctrine ourselves. Certainly heaven is much the best fire to light our candle at, and the best book for a preacher to study; and if we could be persuaded to study that more, the church would be provided with more heavenly lights; and when our studies are divine, and our spirits divine, our preaching will also be divine, and we may be called divines indeed. "*Blessed is that servant, whom his Lord, when he cometh, shall find so doing.*"

Perhaps the elders and the more active brethren are equal sharers in the above danger.

THE SIAMESE YOUTHS.

Some very singular facts relative to this *lusus naturæ*, have been communicated to the Royal Society, by George Buckley Bolton, member of the royal college of surgeons, and confirmed by Dr. Roget:—A silver tea-spoon being placed on the tongue of one of the twins, and a disk of zinc on the tongue of the other, the moment the two metals were brought into contact, both the boys exclaimed, "Sour! sour!" thus proving that the galvanic influence passed from one to the other, through the connecting band. Their strength and activity are very remarkable. They run with great swiftness, bend their bodies in all directions, and in their sports often tumble heels over head, without the least difficulty or inconvenience.

LITERARY AND SCIENTIFIC.

THE MALTE BRUN SCHOOL GEOGRAPHY AND ATLAS.

H. & F. J. Huntington, of Hartford, Con. and Hastings & Tracy, of Utica, have now in the press, and will publish in the fall, "The Malte-Brun School Geography and Atlas," containing one hundred and forty engravings, from original drawings, and thirteen maps, to wit:—1. Picture of the World. 2. The Hemispheres. 3. Polar Projection of the World. 4. Atlantic Ocean. 5. Pacific Ocean. 6. North-America. 7. South-America. 8. United States. 9. New-England. 10. Middle States. 11. Europe. 12. Asia. 13. Africa. By Samuel G. Goodrich. The types employed in printing the Geography are new and beautiful; the paper is of an excellent quality; and the maps and other engravings will be executed in a manner superior to any other work of the kind published in this country.

In its plan, this work will embrace many points of originality, the most important of which are the following:—

1. The work is formed on the inductive plan of instruction. Instead of beginning with astronomy and general views, the pupil begins at home; studies first the geography of his own town, then of his own county, then of his own state and country, &c. On this plan, the pupil begins with details, and gathers his geographical knowledge in the manner of a traveller. General views are afterwards introduced, and the several topics embraced in the work, being grouped together, according to their analogies, are considered under this new and more scientific arrangement.

2. The work is chiefly derived from Malte-Brun, and a particular effort has been made to select striking facts, and present them in a lively and agreeable manner.

3. About one hundred and forty original designs have been executed by Tisdale, Fisher, and Johnson, illustrative of topics in the work. These are engraved on wood, and being drawn from directions given by the author, are supposed to convey a large amount of information in a manner peculiarly consonant to the modes by which children acquire knowledge. The pupils are to study these pictures, and recite from them, as from an atlas.

4. The atlas will be a very superior one. Every county in New-England, the Middle States, and the Atlantic States as far as North-Carolina, will be delineated, so that each pupil may make his own county the starting point of his studies. The atlas will also contain maps of the Atlantic Ocean, Pacific Ocean, the World on a polar projection, and a picture of the World, exhibiting the animals, cities, and inhabitants upon it. Besides these things, which are deemed new and peculiar, the atlas will contain the maps common in other works. It will also contain many statistical tables, the heights of mountains, and the lengths of rivers, and a chart, exhibiting the comparative size of oceans, seas, lakes, continents, countries, empires, islands, &c.

5. One particular view of the editor has been, to make the work simple and entertaining, so that it will answer for a book of instruction, while it will be found to embrace a very extensive field, and be sufficient for completing the geographical studies of the more advanced students. The particular object of this is, to save the expense of purchasing several books for the same study, and also to prevent the loss of time which is caused by passing from one system to another.

The following sketch is taken from one of the sheets already printed. After an examination in detail of the six states, which are embraced under the general name of New-England, the editor takes a view of the whole together, and closes his account with the following very just remarks on the character of the people:—

"The inhabitants of New-England spend very little time in amusements. With the exception of thanksgiving, they have no national holiday, in the diversions of which both men and women participate. The fourth of July is a political anniversary; in its ceremonies men alone are engaged. The grave habits of the people derived from their ancestors, their strict religious notions, the necessity of constant industry, are all opposed to scenes of thoughtlessness and gaity.

"From the first settlement of the country, the people of New-England have been a religious people. The entire freedom of opinion enjoyed by the inhabitants, has led to a diversity of religious denominations; in almost every town & village, are several places of public worship belonging to different sects, among which are Methodists, Baptists, Episcopalians, Congregationalists, Quakers, and Unitarians. It is disreputable for a man to have no religious creed, and there are few who do not give their support to some one mode of religious worship. The Sabbath is very strictly observed, and the people generally attend public worship twice during the day.

"The inhabitants are in general instructed in the common branches of school education. It is excedingly rare, that a person of mature age can be found, who cannot read, write, and perform the common operations of arithmetic. Almost every person, too, has a considerable stock of general knowledge, and is capable of forming correct opinions for himself, on most subjects which it is important for man to understand. These circumstances arise from the universal provision, made from the first settlement of the country, for the education of all classes.

To these traits of character, we may add, that the New-Englanders have great facility in changing their occupations, and in changing their place of abode; possess a great desire for travelling; are fond of traffic; eager to get gain; shrewd in driving a bargain; wary and sagacious in new and difficult situations; quick and penetrating in discerning character, and discovering motives, and are much more apt to pry into the secrets of others, than to reveal their own.

"The disposition of the people of New-England, to seek their fortune at a distance from home, is remarkable. Several of the western states have been almost exclusively settled by them. Among the busy and bustling traders of the large cities; among the orators who sway the nation; among the axe men who are levelling the western forests; among the hunters and trappers, who are pursuing wild game at the foot of the Rocky mountains; among the missionaries who are preaching to the Indians; among those who are carrying the gospel to foreign lands; among the mariners scattered over the ocean; among the whale-fishers of the Pacific, and the Greenland seas; among the cod-fishers, on the banks of Newfoundland; among the pedlars of the southern states; wherever there is an offer of reward, wherever there is a demand for the exertions of vigorous and skilful men, there you find the practical, cautious, shrewd, and self-dependent sons of New-England."

From the Sailor's Magazine.

RECOVERY FROM DROWNING.

NEW-YORK, *Sept.* 22, 1829.

SIR—I happened to pass through South street, on Saturday evening, when some persons were trying to restore to life, a man who had been a short time in the water. The method they were using, (rolling him on a cask, with his head leaning down), is, I believe, generally disapproved of by physicians, and it occurred to me that many lives might be saved, if proper remedies were more generally known, particularly among seafaring people. I therefore send you herewith "Directions for restoring to Life, persons apparently drowned," taken from a Liverpool directory; and if you can find a space for them in your Magazine, you will confer a favour on A SUBSCRIBER.

Directions for restoring to Life persons apparently Drowned.—The greatest exertions should be used to take out the body before one hour elapses, and the process must be immediately employed.

Not to be held up by the heels; nor rolled on casks, or other rough usage; and avoid the use of salt in all cases of apparent death.

1. Convey carefully the body, with the head raised, to the nearest convenient public house.

2. Strip and dry the body; clean the nostrils.

3. Young children; put between two persons in a warm bed.

4. Adults; lay the body on a blanket or bed, and in cold weather near the fire. In the warm season, air should be freely admitted.

5. To be gently rubbed with flannel, sprinkled with spirits, and a heated warming pan, covered, lightly moved over the back and spine.

6. To restore breathing: Introduce the pipe of a pair of bellows (when no apparatus) into one nostril; then inflate the lungs, till the breast be a little raised; the mouth and nostrils must then be let free. Repeat this process till life appears.

7. Tobacco smoke to be thrown gently up the fundament, by means of a tobacco pipe, taking care the bowl of the pipe be covered, so as to defend the mouth of the assistant, and also not to hurt the part where the pipe is applied.

8. The breast; to be fomented with hot spirits. If no sign of life appear, the warm bath, or hot bricks, &c. applied to the palms of the hand, and the soles of the foot.

9. Electricity, early employed, by a medical assistant.

10. The breath is the principal thing to be attended to.

General Observations.

1. On signs of returning life, the assistants are most earnestly advised to apply the restorative means with great caution, so as to nourish and revive the languid signs of life. A tea-spoon full of warm water may be given, and if swallowing be returned, warm wine or diluted brandy. To be put into a warm bed; and if disposed to sleep, will generally awake restored to health.

2. The plans above recommended, are to be used for four hours. It is an absurd and vulgar opinion to suppose persons are irrecoverable, because life does not soon make its appearance.

3. Electricity and bleeding never to be employed, unless by the direction of the medical assistant.

Taylor, the water poet, who lived in Charles the First's time, gives the following line as reading backwards and forwards the same:—

"Lewd did I live & evil I did dwel,"

and adds, "I will give any man five shillings a piece for as many as he can make in English." We do not know that the prize was ever claimed.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Rochester - -	do	Brownville - -	do
Newburgh Bran. Ithaca	do	Silver-Lake -	25
Jefferson County -	do	All others uncert. or	broken
Chenango - -	do	*Maryland.*	
Niagara - -	broken	Baltimore banks	1-2
Wash. & Warren, -	do	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec. -	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - -	do	Columbus - -	do
Thames - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$112 50a	Sole, oak tanned, lb	19a22
Pearl	119 50a120	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	10a11	Sperm, summer st'd	64a65
Java	12a13	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 87a5 00	Havana, white, lb	12a14
Western (canal)	5 25a5 37	—— brown	8a9
Rye flour	3 00a3 25	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 03a1 10	*Tallow,*	
—— western	1 12a1 15	American, lb	6 1-2a7
Rye	63a65	*Teas,*	
Corn, north yellow	55a56	Bohea, lb	30a32
Oats	36a37	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

A NEW SUPPLY.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Woods on Infant Baptism, Dick's Christian Philosopher and Philosophy of Religion, Daily Food, Scott's History of Scotland, Child's Botany, The Little Philosopher, in 3 parts, Barber's Grammar of Elocution, &c.

Also, just received, Hoyt's Antiquarian Researches, comprising a history of the Indian Wars in New-England, Brown's Dictionary of the Bible, Hart's Geography, Sequel to Popular Lessons, &c.

Utica, June 29, 1830.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

SIR—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Am-t brosion. A few bottles of this article removed the offensive smell, *healed the part entirely*, and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficul operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829. 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber has removed his Medical Dispensary, No. 39, Genesee street, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much tronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

Utica, February, 1830.

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensatory, No. 39, Genesee street.

Utica, July 28, 1829. 30

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once